THE PRINCIPLES OF *Christian Religion*,

Summarily set downe according to the *Word* of *GOD*:

Together,
With a briefe *EPITOMIE* of the *Body* of *Divinity*.

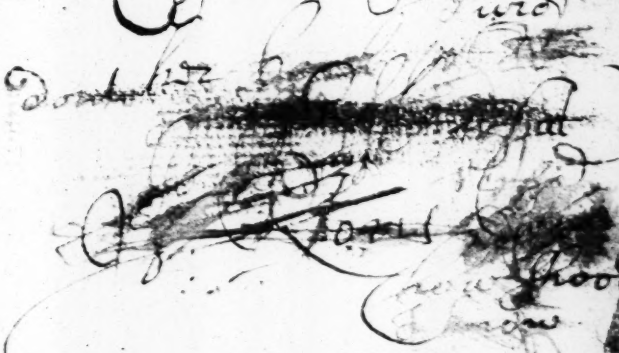
BY
JAMES USHER, Bishop of *ARMAGH*:

LONDON,
Printed for *George Badger*, and are to be sold at his Shop, in St *Dunstans* Church-Yard, in Fleet-Street, 1650.



Robert Griffin

Esther Griffin



Esther ~~[illegible]~~ Griffin

her book

Esther

3558.a.53.

BRITISH
LIBRARY
MUSEUM



The right reverend Father in God James Vsher Arch-bishop of Armagh and primat of all Ireland

W. Marshall sculpsit. Sold by George Bedger.

THE PRINCIPLES OF *Christian Religion,*

Summarily set downe according to the *Word* of *GOD*:

Together,

With a briefe *EPITOMIE* of the *Body* of *Divinity.*

BY

JAMES USHER, Bishop of *ARMAGH*:

LONDON,

Printed for *George Badger*, and are to be sold at his Shop, in St *Dunstans* Church-Yard, in Fleet-Street, 1650.

BRITISH MUSEUM

THE PRINCIPLES OF *Christian Religion*,

Summarily set down according to the Word of God.

Question.

WHAT sure grounds have we to build our Religion upon?

Anſ. The Word of God contained in the Scriptures. 2 Per. 1. 19 2 Tim. 3. 15

5

What are thoſe Scriptures?

2 Pet. 2. 21. 1 Tim. 3. 26

Anſ. Holy Writings indited by God Himſelf for the perfect inſtruction of his Church.

What gather you of this that God is the Author of theſe writings?

Luk. 16. 26. Gal. 1. 8. Iſa. 8. 20.

Anſ. That therefore they are of moſt certain credit, and higheſt authority.

How ſerve they for the perfect inſtruction of the Church?

2 Tim. 3. 16, 17.

Anſ. In that they are able to inſtruct us ſufficiently, in all points of Faith, that we are bound

to

to beleeve, and all good duties that we are bound to practice.

What gather you of this?

An. That it is our duty to acquaint our ſelves with theſe holy writings, and not to receive any doctrine that hath not warrant from thence. Deut. 31. 11, 12. Ioſh. 8. 35. Iohn 5. 39. Acts 17. 11. 1 Cor. 4. 6.

The ſecond Principle.

What is the firſt point of Religion you are to learne out of Gods ſacred word?

Anſ. The Nature of *God.*

What is God?

Anſw. God is a Spi- Iohn 4. 24.

Apoc. 18 : Act. 17. 24, 25. Prov. 8. 4.

rit, moſt perfect, moſt wiſe, Almighty, and moſt holy.

1 Tim. 1. 17. Job 9. 12, 13. Jer. 10. 12. Exod. 34. 6, 7. Pſal. 147. 17.

What meane you by calling God a Spirit?

Col. 1. 15. Rom. 1. 23. Deut. 4. 12. & ver. 12. 16

Anſ. That he hath no body at all, and therefore muſt not bee thought like to any thing which may be ſeen by the eye of man.

How many Gods are there?

1 Tim. 1. 17 Eph. 4. 5. 6 1 Cor. 8. 4.

Anſ. Onely one God, but three perſons.

Deut. 4 35. 39. Mat. 28. 16. 1 Iohn 5. 7.

Which is the firſt Perſon?

Heb. 1. 3, 5.

Anſ. The Father, who beget-

begetteth the Sonne. 1 Pet. 1. 3. Eph. 1. 3.

Which is the second?

Anſ. The Sonne begotten of the Father. Heb. 1. 6. Iohn 1. 14. Phil. 2. 7. Iohn 5. 26.

Which is the third?

Anſ. The Holy Ghoſt proceeding from the Father and the Son. Iohn 15. 26 Gal. 4. 6. 1 Iohn 4. 13.

The third Principle.

What did God before the world was made? 10

Anſ. Hee did before all time, by his unchangable counſell, ordaine whatſoever ſhould come to paſſe. Acts 2. 28 cap. 15. 18. Pſal. 33 11 Eph. 1. 11.

In what manner had all things the beginning?

Anſ. In the beginning Gen. 1. 1.

Heb.11.3. Exo.20.11. Rev.4.11. of time, when no creature had any being, God by His Word alone, in the ſpace of ſix dayes, created all things.

Which are the principall Creatures?

Heb.1.7,14. *Anſw.* Angels and Men.

What is the Nature of Angels?

Heb.1.14. Col.1.16. *Anſ.* They are wholly ſpirituall, having no Body at all.

What is the Nature of Man?

Gen.2.7. Heb.12.9. *Anſ.* Hee conſiſts of two divers parts, a Body, and a Soule.

What is the Body?

Anſ.

Answ. The outward and earthly part of man, made at the beginning of the dust of the earth. Gen. 2. 7. Gen. 3. 19.

What is the Soule?

An. The inward and spirituall part of man; which is immortall, and never can dye. Eccl. 12. 7. Mat. 10. 28. Rev. 6. 9. 2 Cor. 5. 8.

How did God make man at the beginning?

Answ. According to his owne likeneſſe, and Image. Gen. 1. 26, 27. & cap. 9. 6.

Wherein was the Image of God principally ſeen?

Anſ. In the perfection of the Underſtanding, and the freedome and holineſſe of the Will. Col. 3. 10. Eph. 4. 24. Eccl. 7. 29.

How

How many men were created at the beginning?

Gen. 1.26, 27. Gen. 2.18. Acts 17.26. 1 Tim. 2.13

Anſ. Two, *ADAM* the man, and *EVE* the woman, from both whom, afterwards all mankind did proceed.

The fourth Principle.

What doth GOD after the Creation?

Anſw. By his Providence he preſerveth, and governeth his Creatures, with all things belonging unto them.

John 5. 17. Neh. 9.6. Pſa. 119. 91 Heb. 1.3, 11 Acts 17.26, 28. Mat. 10.30. Prov. 16.33

What befell Angels after their Creation?

Anſw. Some continued in the Holy eſtate wherein

Mat. 25. 31 & ver. 41. Iude 6.

wherein they were created; ſome of them fell, and became Devils. 2 Pet. 2. 4. Iohn 8. 44 1 Iohn 3. 8. Mat. 15. 32, 41. Iohn 8. 44. 1 Iohn 3. 8.

May the good Angels fall hereafter?

Anſ. No, but they ſhall always continue in their holineſſe and happineſſe. 1 Tim. 5. 21 Mat. 18. 10 Luk. 20. 30

Shall the wicked Angels ever recover the firſt eſtate?

Anſw. They ſhall not, but be tormented in hell world without end. 2 Pet. 2. 4. Iude 6. Mat. 25. 41 Rev. 20. 10

How did God deal with man, after that Hee made him?

Anſ. He made a covenant Mal. 2. 10.

Gen.2.17. Rom.2.15.

nant or agreement with *Adam*, and in him with all mankind.

What was man bound to do by this Covenant?

Euk.10.26, 27. Rom.7. 7,12,14. Ga.3.10.12. 1 Tim.3.5.

Anſw. To continue as holy as God at the firſt made him, to keep all Gods Commandements, and never to breake any of them.

What did God promiſe unto man, if he did thus keep his COMMANDEMENTS.

Gal.3.12. Luk.10.25, 26,27,28. Rom.7.10. cap.10,5.

Anſ. The continuance of his Favour, and everlaſting Life.

What did God threaten unto man if he did ſinne,

and

and break his Commandements?

Answ. His dreadfull Curse, and everlasting Death.

Gen. 2. 17. Gal. 3. 10 Lev. 16. 14 15, 16. Deu. 18 15, 16. & 28. 19, 20.

The fifth Principle. 13

Did man continue in that Obedience which he did owe unto God?

Ans. No: For *Adam* and *Eve* obeying rather the perswasion of the devil, than the Commandements of *God*, did eat of the forbidden Fruit, and so fell away from God.

Gen. 3. 1, 6. Eccl. 7. 29. Iohn 8. 44 Rom. 5. 14, 15.

Was this the sinne of Adam, *and* Eve *alone; or are we also guilty of the same?*

Ans.

Rom. 5. 12, 14, 15, 16. Gen. 5. 13. and 8. 21. Pſal. 51. 5. Iob 14. Rom. 7. 14, 18, 23.

Anſ. All we that are their Children, are guilty of the ſame ſinne, for wee all ſinned in them.

What followed upon this ſinne?

Ephe 4 22, 23. Rom. 3. 23

Anſ. The loſſe of the Image of God, and the corruption of nature in man, called originall ſinne.

Wherein ſtandeth the corruption of mans nature?

Anſ. In ſix things principally.

What is the firſt?

1 Cor. 1. 14. Ier. 24. 7.

Anſ. The blindneſſe of the underſtanding, which

which is not able to conceive of the things of God. Eph.4.17, 18,19. 2 Cor.3.5, 14.

What is the second?

Anſ. The forgetfulneſſe of the memory, unfit to remember good things. Deut.32. 18. Prov.3.1. Pſa.119.16 Pſal.106.21

What is the third?

Anſ. The rebellion of the will, which is wholly bent to ſin, and altogether diſobedient unto the will of God. Rom.8.5,6 Iohn 1.13. Phil.2.13. Eph.4.19.

What is the fourth?

Anſ. Diſorder of the affections, as joy, heavineſſe, love, anger, feare, and ſuch like. Rom. 1.26 Iam. 3.15. & 4.5.

What is the fifth?

Anſ.

Tit.1.15,16
Heb.10.22.
Rom.7.9.
Iohn 16.2.

Anſ. Feare and confuſion in the conſcience, condemning where it ſhould not, and excuſing where it ſhould condemne.

What is the ſixth.

Iob 31.1.
Rom.6.13. 19. & ca.3. 13,14,15.
2 Pet.2.14.
Pſa.119.37

Anſ. Every member of the body is become a ready Inſtrument, to put ſin in execution.

What are the fruits that proceed from this naturall corruption?

Rom.6.16, 17. & ca.7. 5. Gal.5. 19,20,21.
Mat.15.19.

Anſ. Actuall ſinnes, whereby we break the Commandements of *God* in the whole courſe of our life.

How

How do you break Gods Commandements?

Anſ. In thought, word and deed, not doing that which we ought to doe, and doing that which we ought not to do. Mat.12.34, 35,36. & cap.15.19. Acts 8.22. Iam.3.2. Mat.25.42, 43. Iſa.16. 16. Mar.7. 21,22.

What puniſhment is mankind ſubject to, by reaſon of originall and actuall ſin?

Anſ. He is ſubject to all the plagues of God in this life, and endleſſe torments in hell after this life. Deu.28.45. Luke 16. 23.24. Mat.25.41.

The ſixth Principle.

Did God leave man in this wofull eſtate?

An. No, but of his free and undeſerved mercy, entred Ezek.16.6, 60,62. Zac.9. Ier.31.11.

Ier. 31. entred into a new Covenant with mankind.

What is offered unto man in this new Covenant?

Rom. 3.24, 25, 26. Rom. 5.15, 16, 17, 19, 20, 21. Eph. 2.7, 8, 9. 1 Tim. 2, 5, 6. *A.* Grace and life everlasting is freely offered unto all that shall be reconciled unto God, by his Son *Jesus Christ*, who alone is Mediator betwixt God and man.

What are you to consider in CHRIST the Mediator of this Covenant?

Anſ. Two things, his Nature, and his Office.

How many Natures be there in Christ?

1 Tim. 3. 16 Iohn 1. 14. Lu. 1. 35. *Anſ.* Two, the God-Head, and the Man-hood joy-

joyned together in one person.

Why must Christ bee God?

Ans. That His Obedience and suffering might bee of infinite worth and value, as proceeding from such a person, as was God equall to the Father; that hee might bee able to overcome the sharpnesse of death (which himselfe was to undergoe) and to raise us up from the death of sinne by sending his holy Spirit into our hearts.

Why must Christ be man?

Ans.

Rom. 1. 3, 4.
Rom. 9. 5.
Gal. 4. 4.

Heb. 4. 14.
cap. 9 14.
Act. 20. 28.
1 Pet. 3. 18.
Ioh. 2. 19, 21
Eph. 1. 2.
Col. 1. 13.
1 Ioh. 5. 20
Rom. 8. 9.
1 Ioh. 4. 13
Col. 2. 13.
Rom. 1. 4.
Rom. 14. 15
Rom 8. 34.
Iohn 5. 25.

Gal. 4. 4. 1 Cor. 15. 21. Heb. 2. 13, 16. Rom. 5. 12, 19. Ioh. 1. 16.

Anſ. Becauſe the Godhead could not ſuffer, and it was further requiſite that the ſame Nature which had offended ſhould ſuffer for the offence, and that our Nature which was corrupted in the firſt *Adam*, ſhould be reſtored to his integrity in the ſecond *Adam Chriſt Jeſus* our Lord.

What is the Office of Chriſt?

1 Tim. 2. 5. 1 Ioh. 2. 1. Heb. 12. 24. Iob 9. 33.

Anſ. To be a Mediator betwixt GOD and man.

What was required of Chriſt for making peace

and

and reconciliation betwixt God and man?

Anſ. That he ſhould ſatisfie the firſt covenant wherunto man was tied. Rom. 8. 3, 4, 10. Gal. 4. 4, 5. Rom. 10. 4.

Wherein was Chriſt to make ſatisfaction to the firſt Covenant?

Anſ. In performing that righteouſnes which the Law of God did require of man, in bearing the puniſhment which was due unto man for breaking of the ſame law Mat. 5. 17. Heb. 5, 8, 9, 10. Heb. 10. 5, 10. Phil. 2. 7, 8. Iohn 4. 34. Iſ. 53. 10, 11. 1 Pet. 2. 24.

How did Chriſt perform that righteouſneſſe which Gods law requireth of man?

Anſ. In that hee was conceived by the Holy Ghoſt Luk. 1. 3, 5. 1 Pet. 1. 19. cap. 2. 22.

cap. 3 18. 1 Iohn 3.5. Eſa.58.9. Ioh.8.29. 46. cap. 19.10. Heb. 7. 25, 26.

Ghoſt without all ſpot of originall corruption, and lived moſt holy all the dayes of his life, without all actuall ſin.

Gal. 3 13. 2 Pet 2.23, 24. Eſa. 53. 10, 11. Mat. 26 37, 38, 39. Lu. 22. 43, 44 Heb. 5. 7. Phil. 2. 8. Heb. 9. 14, 15. & ver. 26, 28. Heb. 10. 10, 12. & 13. 12 Ioh. 1. 11, 12

How did hee beare the puniſhment which was due unto man for breaking Gods Law?

A. In that he willingly for mans ſake made himſelfe ſubject to the curſe of the Law, both in body and ſoul, and humbling himſelfe even unto the death, offered up unto his Father a perfect Sacrifice for all the ſin of Gods children.

The

The ſeventh Principle.

What is required of man for obtaining the benefits of the Goſpell?

Anſ. That he receive Chriſt Jeſus whom God doth freely offer unto him. Iohn 1. 11, 12. Rom. 5. 17. Heb. 3. 6, 14.

By what meanes are you to receive Chriſt?

An. By Faith, whereby I beleeve the gracious promiſes of the Goſpell. Col. 2. 6, 7. Iohn 1, 12, 1 Ioh. 5. 29, 35, 40, 47. c. 7. 37, 38. Rom. 9. 30. Eph. 1. 13. Rom. 5. 17. Heb. 3. 6. Col. 2. 6, 7.

How doe you receive Chriſt by Faith?

Anſ. By laying hold of him, and applying him with all his benefits Iohn 4. 41, 42, 50, 53. Iohn 6. 29, 35, 40, 47, 48, 50, 51.

53,54,55, 56,57,58. Gal.2.20. to the comfort of my own ſoule.

cap.3.27. Eph.3.17. 2 Cor.13.5. Iohn 12.44,46.

What is the firſt maine benefit which we doe get by thus receiving Chriſt?

1 Cor.1.30. 2 Cor.2. 19,21. Rom.5. 11, 16,17,18, 19. Rom.8. 1,2,33.34. *Anſw.* Juſtification, whereby in Chriſt wee are accounted righteous, and ſo are freed from condemnation, and have aſſurance of everlaſting life.

Wherein ſtandeth this Juſtification?

1 Ioh.1.7,8. Rom.4.3.4, 5,6,7,8,9. 1 Cor.1.30. Rom.8.3,4 Eph.1.7. Iſa.53.11. *Anſ.* In the forgiveneſſe of our ſins, and imputing of *Chriſts* righteouſneſſe unto us.

Whereby then muſt we

locke

looke to be juſtified in the ſight of God?

Anſw. Only by the merits of *CHRIST JESUS*, received of us by faith. Phil.3.9. Rom.3.24. Gal.3.8. cap.2.16.

What other maine benefit doe we get by receiving Chriſt?

Anſw. Sanctification, whereby wee are freed from the tyranny of ſin, and the Image of God is renewed in us. 1 Cor.6.11. 1 Theſ.5.23. 1 Theſ.4.4. Rom.6.7. Coloſ.3.5,9,10. Titus 3.5,6,14.

Wherein is this Sanctification ſeen?

Anſ. In Repentance, and new Obedience ſpringing from thence. Act.26.20. Mat.3.8. Act.3.26.

2 Tim. 2. 25 Ier. 31. 18, 19. 2 Cor. 7. 10, 11. Acts 3. 19. Act. 26. 18. Pſal. 119. 111, 112.

What is Repentance?

Anſw. Repentance is a gift of God, whereby a godly ſorrow is wrought in the heart of the faithfull, for offending God their merciful Father, by their former tranſgreſſions, together with a reſolution for the time to come, to forſake their former courſes, and to lead a new life.

Luk. 16. 74, 75. Pſal. 116. 6. 1 Pet. 4. 2, 3, 4. 1 Ioh. 3. 3. 1 Ioh. 5. 3.

What call you new Obedience?

Anſ. A carefull endeavour which the faithfull have to give unfained Obedience to all GODS Commandements, according

cording to that meaſure of ſtrength, wherewith God doth inable them.

What rule have we for the direction of our Obedience?

Exo.20.18. Mat.15.6,9. Pſal.119. 105,106. Deu.5.32. cap.11.32. Num.15.39 Ier.19.5. Exo.34.27, 28.

Anſ. The Morall Law of God, the ſum whereof is contained in the ten Commandements.

What are the chief parts of this Law?

Mat.22.37, 38,39,40. Mar.12.30, 31,33. Luk.1.75. cap.10. 26, 27. Eph.4.24. 1 Tim.2.2.

Anſ. The duties which we owe unto God, ſet downe in the firſt Table, and that which we owe unto man in the ſecond.

What is the ſumme of the firſt Table?

Mat.22. 37,38.

Anſw. That we love the Lord our God with all our heart, with all our Soule, and with all our mind.

How many Commandements belong to this Table?

Exod.20.1.

Anſ. Foure.

What duty is implyed in the firſt Commandement?

Ver.2,3.

Anſ. That in all the inward powers and faculties of our ſoules, the true eternall God be entertained, and he only.

What duty is injoyned in the ſecond Commandement?

Anſw. That all outward

ward meanes of Religion, and ſolemn worſhip, be given unto the ſame God alone, and not ſo much as the leaſt degree therof, even of the bowing of the body, be communicated to any Image or repreſentation, either of God or any thing elſe whatſoever. Exod 20. 4, 5, 6.

What is injoyned in the third COMMANDEMENT?

Anſ. That in the ordinary courſe of our lives, we uſe the Name of *God*, that is his Title, Word, Works, Judgments, and whatſoever

Exod.20.7. he would have himſelfe knowne by with reverence, and all holy reſpect, that in all things he may have his due glory given unto him.

What doth the fourth Commandement require?

Ex.20.9,10 *Anſ.* That we keep holy the Sabbath day, by reſting from the ordinary buſineſs of this life, and beſtowing that leiſure upon the exerciſes of religion, both publike and private.

What is the ſum of the ſecond Table?

Anſw. That we love our neighbours as our ſelves.

ſelves.

What Commandements belong unto this Table?

An. The ſix laſt.

What kind of duties are preſcribed in the firſt Commandement which is the firſt of the ſecond Table.

An. Such duties as are to be performed with a ſpeciall reſpect of ſuperiours, inferiours, and equalls, as namely, reverence to all ſuperiours, obedience to ſuch of them as are in authority, and whatſoever ſpeciall duties concern the Huſband and Wife, Parents and Children, Maſters and

Exo. 20. 12. Pſal. 6.

and Servants, Magiſtrate and People, Paſtors and Flock, and ſuch like.

What doth the ſixth Commandement injoyne?

Exo. 20. 13. *Anſ.* The preſervation of the ſafety of mens perſons, with all meanes tending to the ſame.

What is required in the ſeventh Commandement?

Exo. 20. 14. *Anſ.* The preſervation of the chaſtity of mens perſons, for the keeping whereof, wedlock is commanded unto them that ſtand in need thereof.

What things are ordained

ned in the eighth Commandement?

An. Whatsoever concerneth the goods of this life, in regard either of our selves, or of our Neighbours. Of our selves, that we labour diligently in an honest and profitable calling, contenting our selves with the goods well gotten, and with liberality imploy them to good uses: of our Neighbours, that we use just dealing unto them in this respect, and use all meanes that may tend to the furtherance of their estate. Exo. 20. 15.

What doth the ninth Commandement require?

Exo.20:16. *Answ.* The using of truth in our dealing one with another, especially to the preservation of the *good* name of our neighbours.

What doth the tenth and last Commandement containe?

Ver.17. Mat.5.28. Rom.7.7. *Answ.* It condemneth all wandering thoughts, that disagree from the love which wee owe to our Neighbours, although we never yeeld our consent thereunto.

The eighth Principle.

What meanes doth God use

uſe to offer the benefits of the Goſpell unto men, and to worke and increaſe his grace in them?

An. The outward Miniſtery of the *Goſpell*. Rom.1.15, 16.c.10.14, 15,16,17. 1 Cor.1.21. ca.1 12,28. Eph.4.11, 12,13,14. 2 Cor.3.6.

Where is this Miniſtery executed?

Anſw. In the viſible Churches of Chriſt. Mat.18.17, 18. Act.11. 26. c.14 23. ca.15.22 c. 20.7. v.18. 1 Cor.4.17. cap.14 23. 28,33,34.

What do you call a viſible Church?

Anſ. A Company of men that live under the means of ſalvation. Act.2.46, 47.

What are the principall parts of this Miniſtery?

Anſ. The adminiſtration of the Word and Sacraments. Mat.28.19. Act.2.41, 42,44.c.20. 7.17.

what

1 Tim. 3. 9. 1 Tim. 1. 3, 4, 5. cap. 4. 11, 12, 13. cap. 5. 17. 2 Tim. 2. 15 cap. 4. 2.

What is the Word?

Anſ. That part of the outward Miniſtry which conſiſteth in the delivery of doctrine.

Rom. 10. 14, 16. 17. 1 Cor. 1. 18, 21, 23 24, Act. 14. 21. c. 20 21, 27, 31, 32. 1 Cor. 1. 8.

Gen. 17. 10, 11. Rom. 4. 11, 12. ca. 2. 28, 29. 1 Cor. 10. 1, 2, 3, 4. & c. 11. 23, 24. ver. 16- cap. 12, 13.

What is a Sacrament?

Anſ. A Sacrament is a viſible Signe, ordained by God to be a Seale for confirmation of the promiſes of the Goſpell unto the true members in Chriſt.

Mat. 28. 19. cap. 26. 26.

What are the Sacraments ordained by Chriſt in the New Teſtament?

Anſ. Baptiſme and the Lords Supper.

What

What is Baptiſme?

Anſ. The Sacrament of our admiſſion into the Church, ſealing unto us our new birth, by the communion which we have with *Chriſt Jeſus.*

Acts 2.38, 41,42. cap. 8.36,37. cap. 1. 5. Titus 3. 5. Gal. 3. 27. 1 Cor. 1. 13, 15. cap. 12. 13. Heb. 9. 14.

What doth the element of Water in Baptiſme repreſent unto us?

Anſ. The blood and merits of Jeſus Chriſt our Lord.

Acts 2. 38. 22. 16. 1 Ioh. 1. 7. Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5. Acts 2. 38. cap. 22. 16.

What doth the cleanſing of the body repreſent?

Anſ. The cleanſing of the ſoule by the forgiveneſſe of ſinne, and

Mat. 3. 6 11. Act. 8. 36, 37. Rev. 1. 5. 1 Cor. 6. 11. Gal 3 27. Eph. 5. 26. Tit. 3. 5. 1 Pet. 3. 21. Ezek. 36. 25, 26. Heb. 9. 14.

im-

imputation of Chriſts righteouſneſſe.

What doth the being under the Water, and the freeing from it againe repreſent?

Rom. 6. 4, 5, 6. Col. 2. 11, 12. 1 Pet. 3. 21.

Anſw. Our dying unto ſinne, by the force of Chriſts death, and living againe unto righteouſnes through His Reſurrection.

What is the Lords Supper?

Mat. 26. 26, 27, 28. 1 Cor. 11. 20, 23, 24, 25, 26. &c. 1 Cor. 10. 16 cap. 12. 13.

Anſ. A Sacrament of our preſervation in the Church, ſealing unto us our ſpirituall nouriſhment, and continuall increaſe in Chriſt.

What doth the elements of Bread and Wine in the Lords Supper repreſent unto us?

Mat. 26. 26, 28. 1 Cor 10. 16. cap. 11. 20, 23, 24, 26. Iohn 6. 33, 35, 50, 51.

Anſw. The Body and Blood of Chriſt.

What doth the breaking of the Bread, and powring out of the Wine repreſent.

Mat. 26. 26, 28. 1 Cor. 11, 24, 25, 26. Iſa. 53. 5, 6, 11, 12.

Anſw. The ſufferings wherby our Saviour was broken for our iniquities, the ſhedding of His precious Bloud, and pouring out of his Soul unto death.

What doth the receiving of the Bread and Wine repreſent?

Anſ.

1 Cor. 10. 16, 17. c. 12. 13. Ioh. 1, 12. cap. 6. 27, 29, 35, 36, 40. 47, 48, 63, 64. cap. 7. 37, 38. 2 Cor. 13. 5. Ephe. 3. 17. Heb. 3. 14.

Anſ. The receiving of Chriſt by faith.

What doth the nouriſhment which our body receiveth (by vertue of this outward meat) ſeale unto us?

Iohn 6. 34, 50, 51, 54, 56, 57, 58. Eph. 4. 16. Eph. 3. 17.

Anſ. The perfect nouriſhment, and continuall increaſe of ſtrength which the inward man injoyeth by vertue of the Communion with Jeſus Chriſt.

The ninth Principle.

10

After the courſe of this life is ended, what ſhall be the ſtate of man in the world to come?

Anſ.

Anſ. Every one to be rewarded according to the life which he hath led. Heb. 9. 27. Rom. 1. 4, 10, 12. 2 Cor. 5. 8, 9, 10. Eccl. 12. 14.

How many kinds lee there of this judgement?

Anſw. Two, the one particular, and the other generall. Gen. 3. 19. Act. 17. 31.

What call you the particular judgement?

Anſw. That which is given upon the Soule of every man, as ſoone as it is departed from the body. Eccl. 12. 7. Heb. 9. 27.

What is the eſtate of the Soule of man as ſoone as he departeth out of this life?

Anſ.

Luk. 16.22, 25.c.23.43. Rev.14.13. Isa.57.1,2. 2 Cor.5.6,8 Ioh.5.24. 1 Pet.3.19. Isa.22.14. Iohn 8.24

Answ. The soules of Gods children be presently received into Heaven, there to enjoy unspeakable Comforts; the soules of the wicked are sent into hell, there to endure endlesse torments.

Mat.13.40. 41,42,43, 49,50. ca.19.28. c.24.30,31. cap.25.31, 32,33,46. Acts 1.11. ca.3.19,21. cap.17.31. 1 Cor.4.15. 1 Cor.15.52 1 Tim.4 1. 1 Cor.3.15. 1 Pet 4.5.

What call you the generall judgment.

Answ. That which Christ shall in a solemne manner give upon all men at once, when he shal come at the last day, with the glory of His Father; and all men, that ever have been from the beginning of the world untill

untill that day, ſhall appeare together before him, both in body and ſoule, whether they be quick or dead.

1 Theſ. 1.7, 8. 2 Pet.3. 10. 1 Theſ. 4.16. Ioh.5. 27,28. Dan.12. 2, 3. 1 Cor. 15. 12,13.

How ſhall the dead appeare before the judgement ſeat of Chriſt?

Iob 19.25, 26,27. Dan.12.2, 3.Ioh.5. 28,29. Ioh. 11.24. 1 Cor.15. 12,13,14, 32,50,51. 1 Theſ.4. 14,15,16. Rev.20.12, 13.

Anſw. The Bodies which they had in their life time, ſhall by the Almighty power of *God* be reſtored againe, and quickned with their ſoules, and ſo there ſhall be a Reſurrection from the dead.

How ſhall the quick appeare?

Anſ. Such as then remain

maine alive, ſhall bee changed in the twinkling of an eye, which ſhall be to them in ſtead of death.

1 Theſ.4. 15,16,17. 1 Cor.15. 51,52,53.

What ſentence ſhall Chriſt pronounce upon the righteous?

Anſ. Come ye bleſſed of my father, inherit the Kingdome prepared for you from the foundation of the world.

Mat.25.34. cap.13.43. 2 The.1.10. Ro.2.7,10: Rev.22.14.

What ſentence ſhall hee pronounce upon the wicked?

Anſ. Depart from me ye curſed into everlaſting fire, which is prepared for the devill and his Angels.

Mat.25.41. Rom.2.8,9. 2 The.1.8,9 Rev.22.15

What

what ſhall follow this?

Anſ. CHRIST ſhall deliver up the kingdome to his FATHER, and GOD ſhall be all in all.

1 Cor. 15. 24, 28. Rev. 21. 22, 23.

The

15 JY 64

A BRIEF METHOD OF *Christian Religion.*

WITH

A more particular Declaration of ſome particular heads of Doctrine, which for more plainneſſe ſake were ſhortly touched in the former *Summe.*

Heb.6.1. *Therefore leaving the Doctrine of the beginning of Chriſt, &c.*

BY

JAMES USHER, Biſhop of *ARMAGH:*

LONDON,
Printed for *George Badger.* 1650.

BRITISH MUSEUM

THE METHOD OF The DOCTRINE OF Christian Religion.

Question.

WHat certain rule have wee left us for our direction in the knowledge of the true Reli-

gion whereby we must be saved?

Eph.1.9. 2 Pet.1.21. 2 Tim.3. 15,16.

Ans. The holy Scriptures of the Old and New Testament, which God delivered unto us by the Ministery of his servants the Prophets and Apostles, to inform us perfectly in all things that are needfull for us to know in matters of Religion.

What bee the generall heads of Religion, which in these holy writings are delivered unto us?

Psal.103.8. 1 Chr.29. 11. Psal.145. 3,4,11,13. Mat.6.13.

An. The knowledge of *Gods* Nature and Kingdome.

What

What are we to consider in Gods Nature?

Ans. First, his Essence or being, which is but one, and then the Persons which are three in number. Col. 1.19. Heb. 1.3. 1 Ioh. 5.7.

What doe you consider in Gods Essence or being?

Answ. His Perfection and Life.

How are we to conceive of God in regard of his Perfection?

An. That he is a Spirit, most single and infinite, having his being from himself, and having need of nothing which is without himselfe. Ioh. 4.24. 1 Tim. 6.16. Psal. 145.3. Rev. 1.8. Rom. 1.36. Acts 17.24.

Why doe you call God a Spirit?

Anſ. To declare his being to be ſuch as hath no body, and is not ſubject to our outward ſences, that we admit not any baſe conceit of his Majeſtie, in thinking him to be like unto any thing that can be ſeen by the eye of man.

What underſtand you by this ſingleneſſe or ſimplicity of Gods Nature?

Exod. 33. 19, 20. Rev. 1. 8. Iſa. 14. 17. cap. 43 29. ver. 8. 14.

Anſw. That he hath no parts nor qualities in him, but whatſoever is in him is God, and Gods whole Eſſence.

What

What gather you of this, that God hath no Parts nor Qualities?

Anſ. That he neither can be divided, nor changed, but remaineth alwayes in the ſame ſtate without any alteration at all. Mal. 3. 6, Iam. 1. 17.

In what reſpect doe you call Gods Eſſence Infinite?

Anſ. In that it is free from all meaſure, both of time and place.

How is God free from all meaſure of time?

Anſ. In that he is eternall without beginning, and without ending, never elder nor younger, Rev. 1. 8. Pſa. 92. 4. 2 Pet. 3. 8. Ioh. 8. 58.

and hath all things pre-
Heb.13.8. ſent, unto him neither former or latter, paſt or to come.

How is God Infinite in regard of his place?

1 Kin.8.27. Pſal.145.3. Ier.1.23,24 *Anſw.* In that he filleth all things and places both within and without the world, preſent every where, contained no where.

How is he preſent every where? hath he one part of himſelfe here and another there?

Ier.23.24. *Anſw.* No, for he hath no parts at all whereby he might be divided, and therefore muſt be wholy where-

whereſoever he is.

What do you call the Life of God?

Anſ. That by which the Divine Nature is in perpetuall action, moſt ſimply and infinitely moving it ſelf, in reſpect whereof the Scripture calleth him the *Living God.*

Deut.10.6. cap.30.40. Iohn 3.10. Heb.10.31. 1 Tim.4.16. cap.6.17.

What gather you of the comparing this Infinitneſſe and ſimplicity (or ſingleneſſe) of Gods Nature, with his Life and motion?

Anſw. That when ſtrength, juſtice, and mercy are attributed unto God, we muſt con-

Prov.8.14. 1 Ioh.4.17. Iſa.43.25.

ceive that they are in himwithout all measure, and further also that they be not divers vertues whereby his Nature is qualified; but that all they and every one of them is nothing else but God himselfe, and his entire Essence.

Wherin doth the Life of God shew it self?

Ier.31.17. Nah.1.3. Deu.32.4. Ex.34.6,7. Psal.89.13.

An. In his Alsufficiencie, and in his holy Will.

Wherein standeth his Alsufficiencie?

Ier.5.19,20 cap.13.13. Iob 9.4. Psal.147.5. Prov.8.14. Ier.8.10.

Ans. In his Al-knowing wisdom, and his Almighty power.

Wherein doth his wisdome

dome conſiſt?

Anſ. In perfect knowledge of all things that either are or might be. Pſa.147.5. Prov.8.14. Ier.8.10. cap.52.19. cap.13.13 Iob 9.4.

In what ſort doth God know all things? doth he as we doe, ſee one thing after another?

Anſw. No, but with one ſight he continually beholdeth all things diſtinctly, whether they be paſt, preſent, or to come. Heb.4.19.

How is hee God Almighty?

Anſ. Becauſe he hath power to bring to paſſe all things that can be, howſoever to us they may ſeem impoſſible. Ioh.36.14. Rev.18. Mat.19.26. Luke 1.37. Mar.14.36.

Where

Wherein is the holineſſe of his Will ſeen?

Mat.19.17. Rom.9.18.

Anſ. In his goodneſſe and in his juſtice.

Ex.3.4,6,7. Neh.9.17, 31,32,34. Pſal.103. 8,9,10. Lam.3.22.

Wherein doth he ſhew his goodneſſe?

Anſ. In being beneficiall unto his creatures, and ſhewing mercy unto them in their miſery.

Ioh.4.16. Pſal.33.5. 1 Tim.4.10. Pſal.145.7, 8,9,17.

Wherein ſheweth he his juſtice?

Anſ. Both in his word, and in his deeds.

Deut.32.4.

How ſheweth he juſtice in his Word?

Anſ. Becauſe the truth thereof is moſt certaine.

How ſheweth he juſtice in his deeds?

Anſ.

Anſ. By ordering and diſpoſing all things rightly, and rendring to his creatures according to their works.

Iob 34.10, 11. Deu.32.41. Pſa.145.17. Rom.2.2. Rev.5 6. Rev.22.12. 1 Pet.1.17. Pſal.11.5.

What do you call Perſons in the Godhead?

Anſw. Such as having one Eſſence or being equally common, are diſtinguiſhed (not divided) one from another by ſome incommunicable Property.

How commeth it to paſſe that there ſhould be this diverſity of Perſons in the Godhead?

Anſ. Though the Eſſence or being of the God-

Godhead be the ſame, and moſt ſimple, as hath been declared ; yet the manner of this being is not the ſame: and hence ariſeth the diſtinction of perſons, in that beſide the being which is common to all, and the ſelfeſame in all, they have every one ſome ſpeciall property which cannot be common to the reſt.

Which are theſe Perſons, and what are theſe Perſonall Properties?

Anſ. The firſt Perſon in Order, is the Father, who begetteth the Son. The ſecond is the Son, be-

begotten of the Father. The third is the Holy Ghoſt, proceeding from the Father and the Son.

Doth the Godhead of the Father beget the Godhead of the Son?

Anſw. No, but the Perſon of the Father begetteth the Perſon of the Son.

Thus much of Gods Nature, what are we to conſider in his Kingdome?

Anſ. Firſt, the decree made from all Eternity; and then the execution thereof accompliſhed in time. Eph. 1. 11. Act. 4. 28.

How was the decree made? *Anſ.*

Anſ. All things whatſoever ſhould in time come to paſſe, with every ſmall circumſtance appertaining thereunto, was ordained to be ſo from all eternitie, by Gods certaine and unchangable counſell.

Did God then before he made man, determine to ſave ſome, & reject others.

2 Tim.1.9. Rom.9.11, 21,22,23. Mat.25.34, 41. 2 Tim.2.20. 1 Theſ.3.9.

Anſ. Yes ſurely, before they had done either good or evill, God in his eternall counſel ſet ſome apart, upon whom he would in time ſhew the riches of his mercy, and determined to withhold the

the ſame from others, on whom he would ſhew the ſeverity of his wrath.

What ſhould move God to make this difference between man and man?

Anſ. Only his owne pleaſure, whereby having purpoſed to create man for his own Glory, foraſmuch as he was not bound to ſhew mercy unto any, and his Glory ſhould appeare as well in executing of juſtice, as in ſhewing mercy; It ſeemed good unto His Heavenly wiſdome to chuſe out a certain number towards whom he would ex-

Rom. 9, 11, 21, 22, 23. Prov. 16. 4. Mat. 11. 25, 26. Eph. 1. 11. Iude 4.

extend his undeſerved mercy, leaving the reſt to be ſpectacles of his juſtice.

Pſal. 33. 36. Pſal. 148. 5. Neh. 9. 6. Pſ. 146. 6, 7. Heb. 11. 3.

Wherein doth the execution of Gods decree conſiſt?

Anſ. In the works of the Creation and Providence.

What was the manner of the Creation?

Gen. 2. 1, 2, 3, 4. Exo. 20. 11. cap. 31. 17. Col. 1. 16. Ge. 1. 4. 31.

Anſ. In the beginning of time when no creature had any being, God by his Word alone, did in the ſpace of ſix dayes create all things, both viſible and inviſible, making every one of them good in their kind.

What

What are principall creatures which were ordained unto an everlaſting condition?

Anſw. Angels altogether ſpirituall and void of bodies. And Man conſiſting of two parts, the body which is earthly, and the ſoule which is ſpirituall, and therefore not ſubject to mortality.

In what regard is man ſaid to be made according to the likeneſſe and Image of God?

Anſ. In regard eſpecially of the perfections of the powers of the ſoule; namely, the wiſdome

dome of the minde, and the true holineſſe of his Free-will.

How are you to conſider of Gods Providence?

An. Both as it is common unto all the creatures which are thereby ſuſtained in their being, and ordered according to the Lords will, and as it properly concerneth the everlaſting condition of the principall creatures; to wit, Angels, and men.

What is that which concerneth Angels?

Anſw. Some of them remained in that bleſſed con-

condition wherein they were created, and are by *Gods* grace for ever eſtabliſhed therein. Others kept it not, but wilfully left the ſame, and therefore are condemned to everlaſting torment in Hell, without all hope of recovery.

How is the ſtate of mankind ordered?

Anſw. In this Life by the tenour of a twofold Covenant, and in the World to come, by the ſentence of a twofold judgment. Gal. 3. 10, 11, 12, 13, 14. Rom. 3. 27. cap. 10. 46. Heb. 9. 27. Rom. 14. 10, 12. Mat. 25. 31, 32.

What is the firſt of theſe Covenants?

Anſ.

Ier.31.32.

Anſ. The Law, or the covenant of works, wherby God promiſeth everlaſting Life unto man, upon condition that he performe entire and perfect Obedience unto his Law, according to that ſtrength wherewith he was indued by nature of his creation, and in like ſort threatneth death unto him if he do not perform the ſame

Gen.2.7,9. ca.3.17. Gen.3.7. 11,17,22, 24. Rev.2.7. Prov.3.18.

What Seale did God uſe for the ſtrengthning of his Covenant?

Anſ. The two Trees which he planted in the middle of Paradiſe, the one

one of Life, the other of Knowledge of good and evill.

What did the Tree of Life ſignifie?

An. That man ſhould have aſſurance of everlaſting life if he continued in obedience.

What did the Tree of Knowledge of good and evill ſignifie?

Anſ. That if man did fall from obedience, he ſhould be ſurely puniſhed with everlaſting death, and ſo know by experience in himſelfe, what evill was, as before he knew by experience that

that only which was good.

What was the event of this Covenant?

Rom. 5. 12. *Answ.* By one man ſin entred into the World, and Death by ſinne, and ſo Death went over all men, foraſmuch as all men have ſinned.

How did ſin enter?

Gen. 1, 3. *Anſ.* Whereas God had threatned unto our firſt Parents, that whatſoever day they did eat of that forbidden Fruit they ſhould certainly dye. They beleeving rather the word of the devill that they ſhould not die,

dye, and ſubſcribing unto his reproachfull blaſphemy, whereby hee charged God with envy towards their eſtate, as if he had therefore forbidden the fruit, leſt by eating thereof they ſhould become like God himſelfe, entred into action of rebellion againſt the Lord who made them, and openly tranſgreſſed his Commandement.

What followeth from this?

Anſw. Firſt, the corruption of nature called originall ſinne, derived

Iam.1.14. Gal.5.19. Col.2.3,9, 10.

by continuall diſcent from Father to Sonne, wherewith all the powers of the ſoul and body are infected, and that in all men equally, and then actuall ſin ariſeth from hence.

Shew how the principall powers of the Soul are defiled by this corruption of our nature.

Tit. 1, 15. *Anſ.* Firſt, the underſtanding is blinded with ignorance and infidelity. Secondly, the memory is prone to forget the good things which the underſtanding hath conceived. Thirdly, the will

will is diſobedient unto the will of God, underſtood and remembred by us, the freedome and holineſſe which it had at the firſt being loſt, and is now wholly bent to ſin. Fourthly, the affections are ready to overrule the will, and are ſubject to all diſorder. Laſtly, the conſcience it ſelfe is diſtempered and polluted.

In what ſort is the conſcience thus diſtempered?

An. The duties thereof being two, ſpecially to give direction in things to be done, and to give both witneſſe and judge-

Rom. 2, 15. Ioh. 8. 9. Rom. 14. 23.

Gal.1.4.
1Chr.13.9.
Ioh.16.2.
Eph.4.18, 19.
1Tim.4.2.
Col.2,22.
Rom.7.9.
Prov.28.1.
Acts 24.26.

ment in things done: for the first, it sometimes giveth no direction at all, and thereupon maketh a man to sin in doing of an action, otherwise good and lawfull; sometimes it giveth a direction, but a wrong one, and so becommeth a blind guide, forbidding to doe things which God alloweth, and commanding to doe things which God forbiddeth. For the second, it sometimes giveth no judgement at all, nor checking the offender as it should, but being benummed, and as it were feared

ſearedwith an hot yron, It ſometimes giveth judgement, but falſly, condemning where it ſhould excuſe, and excuſing where it ſhould condemne, thereby filling the minde with falſe feares, or feeding it with vaine comforts; and ſomtimes giveth true judgement, but uncomfortable and fearfull, tormenting the guilty ſoule as it were with the flaſhes of hell-fire.

What are the kindes of actuall ſins?

Anſw. Such as are inward in the thoughts of

Iam.1.14, 15. Eph.2.3. Mat.5.28. cap.11.34. cap.13.19. c.25.42,43. Iſa.1.16,17. Rom.3.10.

the mind and luſts of the heart, or outward, in word or deed, whereby the things are done which ſhould be omitted, and thoſe things omitted, which ſhould be done.

What is the death which all men are ſubject unto, by reaſon of theſe ſins?

Rom.7.10. Gal.3.10. Deu.28.15, 16. Pſ.119.10, 12. Prov.10.7.

Anſ. The curſe of God both upon the things that belong unto them (ſuch as are their Wife and Children, honour, poſſeſſions, uſe of Gods Creatures) and upon their own perſons in life and death.

what

What are the curſes they are ſubject to in this life?

Anſw. All temporall calamities both in body (which is ſubject unto infinite miſeries) and in ſoule, which is plagued ſometime with madneſs, ſometime with the terrour of a guilty conſcience, ſometime with a benummed and ſeared conſcience, ſometime with hardneſſe of heart, which cannot repent; and finally a ſpirituall ſlavery under the power of the world and the devil.

Deu.28.21, 22. Lev.26.16, 17. Ioh.5.14. Deu.28. 28,66,67. Pſal.69.12. 1 Ioh.2.16. Eph.2.2. Col.1.13. cap.4.4

What is the death that followeth this miſerable life?

Luk.16.23, 24,29. Rev.21.8. 2 Thes.1.6.

Anſ. Firſt, a ſeparation of the ſoule from the body, and then an everlaſting ſeparation of the whole man from the preſence of God, with unſpeakable torment in hell-fire, never to be ended, which is the ſecond death.

If all mankind be ſubject to this damnation, how then ſhall any man be ſaved?

Rom.3.19, 20. ca.8 3. Gal.2.16. ca.3.10,11, 12,21,22. Eph.2.3, 4,5.

Anſw. Surely by this firſt Covenant of the Law, no fleſh can be ſaved, but every one muſt receive in himſelfe the ſentence of condemnation

tion; yet the Lord being a *God* of mercy, hath not left us here, but entred into a second Covenant with mankind.

What is the second Covenant?

An. The Gospell or the covenant of grace, whereby God promiseth everlasting life unto man upon condition that he be reconciled to him in *Christ*; for as the condition of the one, was the continuance of that justice which was to be found in mans own person; so the condition of the second is the obtain-

Gal. 3. 16, 17. Ioh. 1. 12. Rom. 5. 17. Eph. 2. 13, 14. Rom. 2, 21, 22. Iohn 10. 3. Psal. 3. 9.

ing of that juſtice which is found without himſelfe in the Perſon of the Mediator Jeſus Chriſt.

What are we to conſider in Chriſt our Mediator?

Anſ. Two things, his Nature and his Office.

How many Natures be there in Chriſt?

Anſ. Two, the Godhead, and the Manhood; remaining ſtill diſtinct in their ſubſtance, properties, and actions.

How many Perſons hath He?

1. Cor. 8, 6. *Anſ.* Only one, which is the Perſon of the Son of God: for the ſecond Per-

Perſon in the Trinitie tooke upon him, not the perſon, but the nature of man; to wit, a body and a reaſonable ſoul, which doe not ſubſiſt alone, (as we ſee in all other men) but are wholly ſuſtained in the Perſon of the Son of God.

What is the uſe of this wonderfull union of the two Natures in one perſon?

An. Our nature being received into the Union of the Perſon of the Son of God, the ſufferings and the obedience which is performed became of infinite value, as being the

the ſufferings of him who was *God* equal with the Father.

What is the Office of CHRIST?

1 Tim. 2. 5. *Anſw.* To be a Mediator betwixt God and Man.

What part of his Office did he exerciſe concerning God?

Heb. 2. 7. cap. 5. 1. & 7. 24. *Anſ.* His Prieſthood.

What are the parts of his Prieſtly Office?

Heb. 7. 24, 25, 26, 27. Rom 8. 34. *Anſ.* The ſatisfaction of Gods juſtice, and his interceſſion.

What is required of Chriſt for the ſatisfaction of Gods juſtice?

Anſ.

Anſw. The paying of the price which was due for the breach of the Law committed by mankinde, and the performance of that righteouſneſſe, which man by the Law was bound unto, but unable to accompliſh.

How was Chriſt to pay the price which was due for the ſinne of mankind?

Anſ. by that wonderfull humiliation, wherby he that was equall with God, made himſelfe of no reputation, and became obedient unto the death, ſuſtaining both in body

Pſal. 2. 7, 8. Gal. 3. 13.

body and ſoul, the curſe that was due to the tranſgreſſion of the Law.

What righteouſneſſe was there required of Chriſt in our behalfe?

Anſw. Both originall, which he had from His conception (being conceived by the Holy-Ghoſt, in all pureneſſe and holineſſe of nature) and actual, which he performed by yeelding perfect obedience, in the whole courſe of his life, unto all the precepts of Gods Law.

What is the Interceſſion of Chriſt?

Anſ.

An. That part of His Prieſthood, whereby he maketh requeſt unto his Father for us, and preſenteth unto Him both our Perſons, and our imperfect obedience, making both of them (however in themſelves polluted) by the merit of His ſatisfaction, to be acceptable in GODS ſight.

Act.7.25. Heb.9.10. Iam.8.34. Ioh.17.20. Exo.28.38. 1 Pet.2.5. Rev.8.3.

Thus much of that part of the Office of the Mediator, which is exerciſed in things concerning God; how doth He exerciſe himſelfe in things concerning man?

Anſ.

Rom.5.15, 17,19. Ioh.5.21. cap.17.26. Lu.4.18,19.

Anſ. By communicating unto man that grace and redemption which he had purchaſed from his Father.

What parts of His Office doth He exerciſe here?

An. His Propheticall and Kingly Office.

Deu.18.18. Iohn 1.18. cap.8.26. cap.15.15. Eph.2.17. Iſa.61.12. Heb.1.2. cap.2.3. cap.3.1,2. Mat.27.7. cap.23.10. Luk.24.25. Acts 16.4. 1Cor.2.10, 11,12.

What is his Propheticall Office.

Anſw. That whereby He informeth us of the benefits of our redemption, and revealeth the whole will of his Father unto us, both by the outward meanes which He hath provided for the inſtruction of His Church,

Church, and by inward enlightning of our minds by His Holy Spirit.

What is the Kingly Office?

Answ. That whereby He ruleth His Subjects, and confoundeth all his enemies.

How doth He rule His Subjects?

Answer. By making the Redemption which He hath wrought, effectuall in the Elect, calling those whom by His Propheticall Office He hath taught to embrace the benefits offered unto them, and governing

Psl.26.8,9. Ioh.18.36. Zac.9.9,10. Eph.1.20, 21,22. Mat. 22.7,13. Luk.19.14, 25,27. Psal.22. 1Cor.15. 25,26.

1Cor.15.45, Ep.4.1,15, 16. c.2.12. Col.1.13. Ioh.5.25, 26,27. and 17.2. 1Cor.13.9. Rom.14.17. 2Pet.1,3,4. Rom.8.10. 1Cor.1.24. 1Pet.5.10.

verning them, being called both by these outward Ordinances which he hath instituted in the Church, and by the inward operation of His blessed Spirit.

Eph. 1.22. cap. 5.24. Luk. 1.31. Isa. 9.6,7. Eph. 4.11. Mat. 18.17, 18. Act. 20.31. Mat. 3.11. 1 Cor. 12.7, 8,9. 2 Cor. 12. 1 Cor. 4.33. Eph. 2.

Having thus declared the Natures and Office of Christ, the Mediator of the New Covenant; What are you now to consider in the condition of mankind which hold by Him?

1 Ioh. 1,3. Eph. 4.11, 12,15,16. Gal. 3.2,5, 6. Thes. 2.13. Eph. 1.13, 22,23.

Ans. Two things, the participation of the grace of Christ, effectually communicated by the operation of Gods Spirit

Spirit unto the Catholike Church, which is the Body and Spouſe of Chriſt, out of which there is no ſalvation; and the outward meanes ordained for the offering and effecting of the ſame; vouchſafed unto the viſible Church. Eph.5.26, 27,29.

How is the grace of God effectually communicated to the Elect, of whom the Catholicke Church doth conſiſt?

Anſ. By that wonderfull Union, whereby Chriſt and His Church are made one; ſo that all the Ioh.17.21, 22,23. 1 Cor.1.13. Eph.2.2. ca.5.29,30.

Ioh.15.1,2, 4,5. Eph.4. 15,16. Col.2.19. 1 Cor.13. 13. 1Ioh.4.42. Rom.5.5, 8,9. Eph.2.22. Phil.2,1.

the Elect being ingrafted into him, grow together into one Mysticall Body whereof He is the Head.

What is the bond of this union?

Ans. The communion of Gods Spirit, which being derived from that Man Christ Jesus, upon all the Elect, as from the Head unto the Members, giveth unto them Spirituall life, and maketh them Partakers of Christ with all His benefits.

1 Cor.6.11. 1Ioh.2.5,6. 1 Pet.1.2.

What are the benefits which arise to Gods Children

dren from hence?

Anſw. Reconciliation and Sanctification. 2 Pet. 2. 3, 4. Col. 1. 21, 22. Heb. 9. 10, 14.

What is Reconciliation?

An. That grace whereby we are freed from Gods Curſe, and reſtored unto his Fatherly favour. Rom. 5. 10. 2 Cor. 5, 8, 9 Eph. 2, 16. Col. 1. 21.

What are the branches of this Reconciliation?

Anſ. Juſtification and Adoption.

What is Juſtification?

Anſwer. That Grace whereby we are freed from the guilt of ſinne, and accounted righteous in Chriſt Jeſus our Redeemer. Gal. 3. 12, 14. 1 Cor. 3. 21. Rom. 4. 23, 24.

How

How then muſt ſinfull man look to be juſtified in the ſight of God?

Rom.13. 24,25,26. Eph.2.8,9. Rom. 8.32. Iſa.9.6. Gal.3.5,9. Col.1.14, 21,22. & v.12,13. Act.13.38, 39.

Anſ. By the mercy of God alone, whereby he freely beſtoweth His Sonne upon him, imputing mans ſinnes unto Chriſt, and Chriſts Righteouſnes unto man, whereby the ſinner being poſſeſſed of Jeſus Chriſt, obtaineth of God remiſſion of ſinnes, and imputation of Righteouſneſſe.

What is adoption?

Rom.8.3. Gal.2.26. Eph:1,3.

A. That grace whereby we are not only made friends with God, but alſo

alſo His Sons, and heires with Chriſt.

What is Sanctification?

A. That grace whereby we are freed from that bondage of ſinne remaining in us, and reſtored unto the freedome of Righteouſneſſe.

What be the parts of Sanctification?

Anſw. Mortification, whereby our naturall corruption is ſubdued; and Vivification or quickning, whereby inherent Holineſſe is renewed in us. Eph. 4. 22, 23. Rom. 6. 4, 11, 13. Col. 2. 1, 2.

Is there no diſtinction to be made among them that

that thus receive Christ?

Acts 23.9. 1 Cor.2.14. Eph.3.17. 1 Thes.1.3. Titus 3.8. 1 Tim.1.5. Gal.3.6. Act.239.

Ans. Yes, for some are not capable of knowledge, as Infants and such as we terme Naturals. Othersome are of discretion. In the former sort we are not to proceed further then Gods election, and the secret operation of the Holy Ghost. In the other there is further required a lively Faith, bringing forth fruit in true holinesse.

Is it in mans power to attaine this Faith and Holinesse?

1 Cor.2. 12,14. Phil.1.16. cap.1,3,15.

Ans. No, but God worketh them in his chil-

children according to that meaſure which he in his children ſees fit.

1 Cor. 3.3. 2 Tim. 22,3. Ier. 31.18. 1 Pet. 1.9. Eph. 3.20.

What do you underſtand by Faith?

Anſ. A gift of God, whereby man being perſwaded not onely of the truth of Gods Word in generall, but alſo of the promiſes of the Goſpell in particular, applieth Chriſt with all his benefits, unto the comfort of his own ſoul.

Eph. 1. 18. Heb. 11. 1, 2, 3. Col. 2. 7, 12 Eph. 3. 12, 17. Ioh. 11. 12, 16. Gal. 3. 16, 20. Phil. 3. 8, 9. 2 Tim. 1. 6. Heb. 10. 22, 23. 2 Cor. 13. 5.

How are we ſaid to be juſtified by Faith?

Anſ. Not as though we were juſt for the worthineſſe of this ver-

Acts 2. 41, 42. 10. 47, 48. Mat. 3. 6, 11. cap. 28. 19. ca. 8. 36, 37

tue, for in ſuch reſpect Chriſt alone is our righteouſneſſe; but becauſe faith, and faith onely is the inſtrumen fit to apprehend and receive, not to worke or procure our juſtification; and ſo to knit us unto Chriſt, that wee may be made partakers of all his Benefits.

Rom.5.1.

What is that holineſſe which accompanieth this juſtifying Faith?

Anſw. A gift of God whereby the heart of the beleever is withdrawne from evill, and converted to newneſſe of life.

Rom.8.1. 1 Ioh.3.9. 1 Pet.3.9. 1 Pet.1.4. Tit.3.12. Gal.6.15.

Where-

Wherein doth this vertue ſhew it ſelf?

An. Firſt, in unfeigned repentance, and then in chearfull obedience ſpringiug from the ſame.

What are the parts of repentance?

Anſw. Two, a true griefe wrought in the heart of the beleever, for offending ſo gracious a God by his former tranſgreſſions; And a converſation unto God againe, with full purpoſe of heart, ever after to cleave unto him,

2 Cor. 7. 10, 11. Ier. 31. 18, 19. Act. 11. 21, 23. Act. 26. 20.

him, and to refraine from that which ſhall be diſpleaſing in his ſight.

What is the direction of that obedience which God requireth of man?

Anſ. The morall Law, whereof the ten Commandements are an abridgement.

What is the ſum of the Law?

Rom.13.8. 1 Tim.1.5. Col.3.14.

Anſ. Love.

What be the parts thereof?

Mat.22.37, 38,39,40. Mar.12. 30,31,32.

Anſ. The love which wee owe unto God, commanded in the firſt; and

and the love which wee owe unto our Neighbours, commanded in the ſecond Table.

How doe you diſtinguiſh the foure Commandements which belong unto the firſt Table?

Anſ. They do either reſpect the conforming of the inward powers of the ſoule, to the acknowledgement of the true God, as the firſt Commandement; or the holy uſe of the outward meanes of Gods worſhip, as in the three following.

What are the duties which concerne the outward meanes of Gods worſhip?

Anſ. They are either ſuch as are to be performed every day as occaſion ſhall require, or ſuch as are appointed for a certaine day.

What Commandements doe belong unto the firſt kinde?

Anſwer. The ſecond, concerning the ſolemne worſhip of Religion; and the third, concerning that reſpect which we are to have

have of Gods honour in the common carriage of our life.

What Commandement belongeth to the ſecond kind?

Anſwer. The fourth, injoyning the ſpeciall ſanctification of the Sabbathday.

How woe you diſtinguiſh the ſix Commandements belonging to the ſecond Table?

Anſ. The firſt five do ordaine ſuch actions as are injoyned with conſent of the minde at leaſt: The laſt,

reſpecteth the firſt motions that ariſe in the heart before any conſent be given.

What are the duties appertaining to the firſt kind?

Anſ. They are either due unto certaine perſons, in regard of ſome ſpeciall bonds; or to all men in generall, by a certaine rite; the firſt ſort is ſet downe in the firſt Commandement; the other, in the foure next.

What is the outward meanes whereby the Goſ-

ſpell

ſpell is offered unto mankind?

Anſ. The Miniſtry of the Goſpell, which is exerciſed in the viſible Church of Chriſt.

Of whom doth the viſi-Church conſiſt?

Anſ. Of publicke Officers, ordained to be Miniſters of Chriſt, and diſpoſers of Heavenly things, according to the preſcript of the Lord; and the reſt of the Saints, who with obedience are to ſubject themſelves to the Ordinance of God.

Rev. 1. 20. Phil. 1. 1. Act. 20. 27. 28. 1 Pet. 5. 1, 2, 3. 1 Tim. 3. 12, 13. Ro. 12. 7, 8. 1 Cor. 4. 1. Heb. 13. 17, 24.

What are the parts of the outward Miniſtry?

Anſ. The adminiſtration of the Word, and of the Ordinances exerciſed thereunto, which are eſpecially Sacraments and Cenſures.

What is the Word?

2 Chr. 17. 7. Act. 2. 40, 41. cap. 11. 20. 1 Cor. 4. 13. Rom. 10. 17. Ioh. 17. 10. Eph. 1. 13.

Anſwer. That part of the outward Miniſtery which conſiſteth in the delivery of Doctrine, and this is the ordinary inſtrument which God uſeth in begetting Faith.

What order is there uſed

uſed in the delivery of the Word for the begetting of Faith?

Anſ. Firſt, the Covenant of the Law is urged to make ſinne and the puniſhment thereof knowne, whereupon the ſting of conſcience pricketh the heart with a ſenſe of Gods wrath, and maketh man utterly to deſpaire of any ability in himſelfe to obtaine everlaſting life; after this preparation the mercies of the Goſpell are propounded, whereupon the ſinner

Rom. 3.19. cap. 7.9,10 Gal. 3. 22, 23. Act. 2.37. Mar. 13.24. cap. 11.28. Gal. 2.18, 19. Heb. 4.16. Ho. 14.2,3. Rom. 8.13, 26.

ner resuming hope of pardon, sueth unto God for mercy, and particularly applyeth unto his owne soule those comfortable promises, and hath wrought in him by the Spirit of God, an earnest desire at the least to beleeve and repent.

What is a Sacrament?

Ans. A visible signe ordained by God, to be a seal for confirmation of the promises of the Gospel, unto those who perform the conditions required in the same.

How is this done by a Sacrament?

Anſ. By a fit ſimilitude betweene the ſigne and the things ſignified, the benefit of the Goſpell is repreſented to the eye, and the aſſurance of enjoying the ſame, confirmed to ſuch as are within the Covenant: Wherefore as the preaching of the word is the ordinary meanes of begetting Faith; ſo both it and the holy uſe of the Sacraments, be the inſtruments of the holy Ghoſt,

1 Cor. 10. 1, 2, 3, 4, 16. Gen. 17. 10, 11. Deu. 30. 6. Rom. 2. 28, 29. Mat. 3. 11. 1 Pet. 3. 21. Col. 2. 11, 12, 13. Act. 2. 41, 42 cap. 14. 22. cap. 20. 32. Rom. 4. 11.

Ghoſt, to increaſe and confirme the ſame.

How many kinds of Sacraments be there?

1 Cor. 10. 23. 1, 2, 3; 4, 16. ca. 4 12, 13. Exo. 12, 28.

Anſw. Two; the firſt of Admiſſion of Gods children into the Church, there to be partakers of an everlaſting communion with them; the ſecond, of his preſervation or nouriſhment therein, to aſſure him of his continuall increaſe in Chriſt, in which reſpect the former is once, the latter often, to be adminiſtred.

What do you underſtand by Cenſures?

Anſ. The Ordinance which God hath appointed for the confirmation of the threatnings of the Goſpell againſt the diſobedient. Mat.18.17, 18. 1 Cor. 5.4,5.

How are theſe Cenſures exerciſed?

Anſw. Firſt, by the word alone by admonition. Secondly, by afflicting a penaltie, either by ſhutting up the offender in the Lords priſon, till ſuch time as he ſhew tokens of repentance, or by cut- Mat.18.15, 16,17,18. 2 The.3.14. 1 Cor.5. 4, 5,11,13. 2 Cor.1. 6,7,8. 2 Tim.2.26. 1 Cor.16.22 Ioh.9.22.

cutting off the rotten member from the reſt of the body.

Hath this adminiſtration of the Goſpell beene always after the ſame manner?

Heb.11.2,8, 9,10,15. cap.13.8, 9,10,11. 2Cor.3.6, 7,8. Act.10.43. cap.13.11. c.26.6,7. Luk.16,16. Ioh.1,17.

Anſ. For ſubſtance it hath alwayes been the ſame, but in regard of the manner proper to certaine times, it is diſtinguiſhed into two kinds, the old and the new.

What call you the old Miniſtry?

Anſ. That which was delivered unto the Fathers,

thers, to continue untill the fulneſſe of time, wherein, by the coming of Chriſt it was to be reformed.

Heb.1.1. ca.9.1,9,10. Acts 7.44. 2 Cor.3.7, 11.

What were the Properties of this Miniſtry?

Anſw. Firſt, the commandements of the Law were more largely, and the promiſes of Chriſt more ſparingly and darkely propounded, theſe latter being ſo much the more generally and obſcurely delivered, as the manifeſting of them was further off.

Mal.4.4. Ier.31.31, 32,33. Heb.11.13. 2 Cor.3.13,18. Heb.8.9,13 2 Cor.3.11, 13. Gal.4.3,4. Col.2.16, 17.

Secondly,

Secondly, theſe promiſes of things to come were ſhadows, with a ſimilitude of Types and Figures; which when the truth ſhould be exhibited were to vaniſh away.

What were the chiefe States and Periods of this old Miniſtry?

Anſw. the firſt from *Adam* to *Abraham*, the ſecond from *Abraham* to Chriſt.

What were the ſpeciall Properties of the latter of theſe two Periods?

Anſw. Firſt, it was more

more eſpecially reſtrained unto a certaine Family and Nation. Secondly, it had joyned with it a ſolemn repetition and declaration of the firſt Covenant of the Law. Thirdly, beſides the Ceremonies, which were greatly inlarged under *Moſes*, it had Sacraments alſo added unto it.

Lu.1.44,45. Pſal.44.19, 26. Rom.9.4. Act.13.17. Deu.4,1,6, 7,8,17. ca.1. 6,7,8, 14.c.2.26. c.26.18,19. Ioh.1.16,17 Exo.24.7,8 Deut.4.12. Rom.10.5. Heb.9. 1, 2,3. Ioh.7.22.

What were the ordinary Sacraments of this Miniſtery?

Anſ. The Sacrament of Admiſſion in the Church

Exo.12.48. Acts 7.8. Ioh.7.22.

Gen.7.9,10 Rom.4.11. Col.2.11. De.30.6,7. Exod.12.3, 4. Num.9. 11,12. Deu.16.2. 1Cor.5.7. 1 Pet.1.19. Ioh.19.36. Ex.12.46.

Church was Circumciſion, inſtituted in the dayes of *Abraham*: The other of continuall preſervation and nouriſhment, the paſchall Lamb, inſtituted in the time of *Moſes*.

What is the new Adminiſtration of the Goſpell?

Ioh. 1.17. Heb.1.2. cap.2.3,4. cap.3.5,6. 1Cor.3.11. Heb.12. 27,28.

Anſ. That which is delivered unto us by Chriſt to continue unto the end of the world.

What are the properties thereof?

Anſw. Firſt, it is indifferently propounded

ded unto all people, whether they be Jewes or Gentiles, and in that respect is Catholique or Vniversall. Secondly, it is full of grace and truth, bringing joyfull tydings unto mankinde, that whatsoever was formerly promised of Christ, is now accomplished, and so in the stead of the ancient types and shadowes exhibited, the things themselves, with a large declaration of all the benefits of the Gospell.

Isa.41.1,2. ca.61.3,4,5. cap.65.12. cap.66.12, 19,21. Ioh.16.10. Mat.18. 19,20. Rom.15. 25,26. Eph.3.5,6, 8,9. Col.1.5,6. Ioh.1.7. cap.14.21. Ro.11.2,3. 1 Pet.1.10, 11,12. 1 Cor.1. 23,24.

What

What be the principall points of the word of this Ministry?

Heb.9.12, 16,18. 1 Tim.3.16. Luk.1.35. Ro.1.1,2,3. Iohn 4. 14, 15. Ioh.19. 28,30. Mat.1.18, 19,20,21, 22,23. Mat.27. 2, 26,51. cap.12.12. ca.27.9,60. Rom.6.9. Luke 23. 43,46,47. Mat.16.21. cap.28.16. 1 Cor.15. 4,6,8.

Anſ. That Chriſt our Saviour (whom God by his Prophets had promiſed to ſend into the World) is come in the fleſh, and hath accompliſhed the worke of our redemption; That he was conceived by the Holy Ghoſt, borne of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified and dyed upon the Croſſe: That Body and Soule being thus ſe-

ſeparated, his body was laid in the grave, and remained under the power of death, and his ſoule went into the place appointed for the ſoules of the righteous: namely Paradiſe, the Seat of the Bleſſed. That the third day body and ſoule being joyned together againe, he roſe from the dead, and afterwards aſcended up into Heaven, where he ſitteth at the right hand of his Father, untill ſuch time as we ſhall come unto the

1 Tim. 2. 8.
Mar. 16. 19.
Acts 1. 6. 10, 11.
Eph. 4. 10.
Heb. 1. 3.
1 Tim. 4. 1.

the last judgement.

What are the Sacraments of this Ministry?

Ans. The Sacrament of Admission into the Church is Baptisme, (which sealeth unto us our Spirituall Birth) the other Sacrament of our continuall preservation is the Lords Supper, which sealeth unto us our continuall nourishment.

15 JY 64

FINIS.